

¶ The Argument vpon the Epistle of Saint Paule the Apostle to the Philippians. By D. Erasmus or Roterdaine.

THe Philippians are in the first parte of Macedonia, as it is declared in the. xvi. of the Actes, a people deducted oute of the citie of Philippoſs, so called of Philip the buylour of it. And Thessalonica is the head citie of the Philippians, whiche are worthily muche prayſed of the Apostle, bicaufe they persisted conſtauntlie in the faythe, after they once receyued it: and woulde not allowe the false apostles among them, wheras the Corinthians and Galathians had receyued them and geuen credence vnto them. Unto these Philippians, Paule beyng warned of the holy ghost wente and taried among them a good maynye of dayes, not without greate trauayll. For there Paule was scourged with whippes, and was caste with Silas in to pryon at which tyme the keper of the prison and all his household were Baptized. In this cilie was also Lydia the purpleseller, who fyrt beyng cōuerted receaued Paule into her house. There also the souldiours, knowing that Paule was a cetezen of Rome, desired him of theyr owne mynde, to goo whither he woulde: and so the name of Christe was notified abroade with luckye prosperous successe.

And also whan Paule was in prison at Rome, these Philippians sent to hym ſuche thyngeſ, as were neceſſarie for him to lyue with by Epaphroditus: as they had doon afore, whan he was at Thessalonica, as he him ſelfe witnesseth in this Epifle. For the whiche hauyng ſet them forthe with prayſes and com|mendacionſ, he exhorteth them to perseuer and goo forewarde, shewyng them, that they ought to reioyce euen in thoſe afflictions, which make for the aduaū|cement of Christes gospel: and that he was not onely not afraied of death, but also that he woulde gladlye wiſhe it, yf Christ ſo would. Than he gyueth them a ſpeciall exhortacion to muſuall concorde, whiche can not poſſible be amouge ſuche as be ſtoute ſtomaked. And because they ſhoulde be the better content, he promyſeth to ſende Tymotheus vnto them, and that he will come againe to them ſhortlye him ſelfe. In the meane tyme he ſendeth Epaphroditus, whiche was amended of his extreme daungerous ſickenesse. These he treateth of, in the two firſt chapters, for in the thyrd he conſirmeth theyr conſciences againſt the false apostles, alluryng men euery where vnto the Iewyshe ſecte: whom he calleth dogges, the workers of wickednes, the enemyes of Christes crosse, and makyng their belyes their god, and in no place he is more apertely ſtomaked againſt them than in this Epifle. The fourth chapter is ful of cōmendacionſ and ſalutacionſ, but onely that he intermingleth certain monicionſ here and there by the way, and thanketh the Philippians for their liberall gentilnesſe ſhewed towardes him. This epifle he wrote from the citie of Rome by Epa|phroditus, whā he was layed the ſeconde tyme in prison: for after his firſte deſfense he was leadde agayne in to prison: wherof he maketh reporte in his Elpifle to Tymothee.

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The paraphrase of Erasmus vpon the Epistle of S. Paule the Apostle to the Philippians.

The .i. Chapter,

The texte.

Paule and Tymothe the seruautes of Iesu Christ. To all the sayntes in Christe Iesu whiche are at Philippos with the Bishoppes and Deacons, Grace be vnto you, & peace from God our father and from the Lorde Iesus Christ.

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Aule and Timothe, felowes in the office of the gospel, and seruautes of Jesus Christe: To all the companye of the sayntes, that purelye and entierlye professe the name of Christe, and to them also, that haue the ouersight & ministracion of the Christiā flocke at Philippos: We wishe grace and peace vnto you, from god our father and from the Lorde Iesu Christ.

The texte.

I thanke my God with al remembraunce of you alwayes in al my prayers for you, & praye with gladnes: because ye are come into the fellowship of the gospel frō the frist day vnto now: And am surely certified of this, that he which hath begonne a good worke in you, shall performe it vntil the day of Jesus Christ: as it becōmeth me, so iudge I of you al, because I haue you in my berte: forasmuche as ye all are companyons of grace wyth me, euen in my bondes, and in the defendyng and stablyshynge of the gospel. For God is my recorde howe greatlye I longe after you all, from the very hart rote in Jesus Christ. And this I pray, that your loue may encrease yet more & more in knowledge & in all vnderstanding, that ye may accepte the thinges that are most excellēt, that ye may be pure, and such, as hurte no mans cōscience vntyl y^e day of Christ, beyng filled with y^e fruit of rightewisenes, whiche fruit cōmeth by Iesus Christ vnto the glory and prayse of God.

Verely as often as I call vpon God in my prayers, as I doo in dede with out ceassyng, I make continuall mention of you all, with rendryng of thankes and excedyng reiocyng on all your behalffes, that euer sincē the fyrst entraunce of your profession, euen vnto this daye, in that you haue releued me wyth your helpe and gentilnes, you haue shewed youre selues

to be of the fellowshyppe of the gospel. And my continuall prayer is, that you maye encrease in those vertuous doynges more & more: not doubtyng, but God, which hath entred these godly partes in you, wyl performe y^e, which he hath begon in you, vnto the day y^e Iesus Christ shall come & recompence eternall rewarde to well done dedes. For so it is conuenient, y^eI should iudge of you, through y^e helpe of God, inasmuche as alwayes hitherto I haue had suche experience of youre constaunte and true gospellike loue to me warde, as I may easly gather, that of a very good begynnyng, shal come a very good ending. For y^e which cause sake my minde is so affectuously set towardes you, y^e euen in these bandes, and whā I am arraigned at Neroes barre, wher I must pleade for my head giltie or not giltie, & in other mine afflictions, through the which y^e power of y^e gospel is not hindred nor obscured, but cōfirmed & aduaūced, I haue euer borne you a singuler good will, bicause I haue alwayes perceiued you as glad as my self, that the word of Christ doth florishe through my painful afflictiō. For god him selfe knoweth, frō whō nothing is hiddē, how disirously affected I am towardeſ you all, not after the maner of mannes affection, either to the intente to get anye thyng of you, or yet in anye wyse to flattre you for youre lyberalitie shewed to me, but I loue you w^t a pure christiā affectiō, for none other purpose, but bycause I see, that you loue Iesus Christ constauntly & purely. I thanke God heartely for bestowynge hys gyftes vpon you, & I beseche hym, that this

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youre charitie may encrease more and more, in all knowledge and in all vn|derstanding, that you maye knowe, vnto whome youre dutie is to minister the offices of charitie. For the commaundement of charitie, is, that you should mynde to doo good dedes. And discretion sheweth howe and where you shoulde doo good dedes. Than what so euer you shall bestowe for Christes sake, vpon the preachers and promotours of the ghospel, it is best bestowed of all other, bycause you shall receyue it agayne with greate auantage. And for this cause I wyshe and praye, that you may alwayes encrease in both these gyftes, so as you maye be hable to proue, what is best to be done: and that you maye be of a sincere affection, to geue respecte to nothyng but onelye to Christe: and to set out the profession of the ghospel, with suche vprightnes of lyfe, that you geue not any man occasion to be offended, but rather allute all men to the true wourshyppe of God, and so perseuer styll vnto the daye of Christes commynge, that you maye than appeare ryche, and aboundsauntlye ful of good workes, wherof in this world you make as it wer a seedenesse, and shall reapē y^e frute therof at y^e day w^t moste plenteous encrease: by y^emeritours goodnes of Iesus Christ, & not to the glory of you & me, but

to the glorye and praise of god, to whō as y^e foūtaine of al goodnes al things are to be referred.

The texte.

I would ye should vnderstande (brethren) that the thynges whiche happened vnto me, chaunced vnto the great furtheraunce of the ghospell: So that my bondes in Christe, are manifest thorow out all the iudgement hall and in al other places: In so much that mañy of the brethren in the lorde beyng encouraged thorowe my bondes, dare more boldely speake the worde wythout feare. Some preache Christ of enuye and stryfe, and some of good wyll. The one part preacheth Christ of strife and not sincerely, supposyng to adde more aduersitie to my bōdes. Agayne the other part preache of loue, because they know, y^e I am set to defend the gospel. What then? So that Christe be preached anye maner of waye, whether it be by occasion, or of true meanyng, I am glad therof, yea and I will be glad. For I know, that this shall chaunce to my saluacion, thorowe your prayer and ministrynge of the spirit of Iesu Christ accordyng to my expectation, and hope, that in nothyng I shalbe ashamed: but that with all bold nesse, (as alwayes euen so nowe also) Christ shalbe magnified in my body, whether it be thorow lyfe, or thorowe death. For Christe is to me lyfe, and death is to me auantage If it chaunce me to lyue in the fleshe, that thyng is to me frutefull for the worke, and what I shal chose I wote nor. •or I am cōstrained of these two thynges. I desyre to be lo•ced & to be w^t Christe: which is moche & farre better. Neuerthelesse, to abyde in the fleshe is more nedfull for you. And this am I sure of, that I shal abyde, & continue w^t you all, for youre furtheraunce and ioye of your fayth, that your reiosyng maye be the more abundant thorow Iesus Christe in me, by my commyng to you agayne.

Now to the intent, ye may the more amplye be partakers of my ioye, I would ye should vnderstand, brethrē, that y^e emprisonmēt, fetters, arraignemētes, and my other calamities, wher w^t I was tossed & turmoyled for y^e gospel of Christ, did not only not hinder y^e sitting abrod, & cōfiring of y^e doctrine of the gospel, but also happened to the great furtheraunce of it: & did not only not withdraw the faythfull frō the profession y^e they had taken vpon thē, but also confirmed thē in it a greate deale y^e more, & made thē more hartie & of a better courage, so as they vnderstode, y^e to be most vndoubtedly true, y^e I preache, for y^e which I am not afraied to suffre these thinges: & made thē bold to entreprise y^e lyke by myne exāple. For this, for y^e most part, is the cōmen chaūce, y^t happeneth to matlters of honestye & of weightye importaūce: the more they are holden vnder and turmoyled hereawaye and thereawaye, so muche more they come forwarde, & appeare, not withstāding y^e endeavour of y^e wicked, trauailling to the cōtrarie.

So in dede my bondes, gauē occasion, that the woorde of Christe came not onelye to a fewe, and those but of the symple sorte of the commune people, as it was afore: but it floryshed also throughoute all Neroes hall, and all the whole cytie, so as sondrye of the brethren, whyche professed the ghospell before that tyme, as men halfe afrayed, nowe beyng encouraged wyth my bondes, as the Lorde Iesus ordreth the matter, they begynne alid through myne example, to professe the woorde of the ghospell more freely and boldeſſe, all drede set aparte. And albeit, all men dyd it not wyth a lyke syn|ceritie, as they dyd not also wyth lyke dylgence, yet the matter chaunced by occasion to the furtheraunce of the ghospell. For there was among them, some that dyd it of a malicioſe purpose, to procure the greater hatred against me, and to kyndle Neroes stomake so muche the more feareſe agaynſte vs, as he sawe thys ſecte encrease and come forwarde, whiche, in his erronious conceipte, he iudgeth to be hurtfull to his Empire: In conſideration whereſoever they thoughte, he woulde the ſoner haue diſpatched me oute of the waye. Perchaunce there be manye, that hauyng diſdeigne at my glorye, (whyche notwythſtandynge I chalenge not to my ſelfe, but resigne it whollye vnto Christe,) haue gone aboue throughe malicious enuye to obſcure my commendacion, if they myght ſeme to be more diligente than wee. Agayne, there be of them, that preache Christe, as I dooe, with a ſyncere good conſciencē, thoughe it be not throughe perfitē. For as concerdynge fauoure after the outwardē maner of man, I can not wante anye at theyr handes, whyche loue me, and ſee me endaungered for thys cauſe, that I goe stedfastlye about, accordyng to the offyce commytted vnto me, to defende the ghospell agaynſte the wycked: althoughe, that euen those that preache vpon the moſte naughtye purpose, haue furthered the glorye of the ghospell alſo. For they preache Christe, but not of a Christian conſciencē, nor of an vpryghe purpose, but labour to the intente, they myghte cauſe me, nowe I am taken and bounden, to be more greuouslye punyſhed, in caſe throughe theyr earnest hoote cockled ghospellyng, they coulde haue broughte vs in to more haynous diſpleaſure. Thys, how ſo euer it ſhal happen vnto me, ſhall make no great matter, ſo that it turne to the glorye of Christe, vnto whome I owe ſuche entier hartie loue, that I am glad, to haue hym notified vnto all men, by what occaſion ſo euer it be. They deserue the greatest commendation before God, that preache Christe, vpon the ſame intente that I doe. And they are to be borne wythall, that vpon a certayne pryuate affection towardes vs, ſet forwarde the doctrine of the gospel. But those y^e preache Christ, for diſpleaſure of me, in y^e they hurte thēſelues I am ſorye: in y^e they goe about to hurt me, I defye thē: in that their foward purpose turneth to the furtheraunce of y^e gospel, I am veray glad, ſo that they teache Christe truelye, althoughe theyr entent be nothyng vpryghe. And I doo not onelye reioyce nowe preſentlye, but also I wyll reioyce

here|after, in rase they goe on styl, in despight of me, to set out the doctrine of Christ. It greueth not me, that their intente is by thys meanes to destroye me, seyng I knowe well ynoughe, that wyth the helpe of youre prayers, the spirite of Iesu Christe forwardynge and gouernyng this busines, it shall proue vnto my best commoditie, whether I dye or lyue. And my faythfull truste that I haue cōceyued of hym, shall neuer desceau me, whiche is, that I

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am moste certaynly perswaded, that he wil neuer leau me destitute nor put to shame in preaching the gospell, which he hathe cōmytted vnto me, so as I shal not be enforced wyth anye afflictions, either to re•ante it as vayne, or holde my tongue from speakyng the thyng, that I am sure, is mooste true: but ra|ther, lyke as the afflictions whiche I haue suffered at mennes handes af|ter the bodye, haue alwayes hetherto turned to the aduaantage of the ghos|pell, eyther whan I was stoned, or whan I was scourged wyth whypkes, or whan I was caste to wylde beastes, euen so, thys afflyction whereby I am in ieoperdye of my heade and lyfe, shall proue also to the glorye and prayse of Christe, whether I chaunce to lyue or dye. For as the former stormes of myne afflictions, althoughe they troubled thys ca•cas, dyd neuer for all that wythdrawe myne harte, nor made me to shrynde from the stedfast preachyng of Christe, no more shall also thys hoote tempest any thyng withdrawe me. Yf I lyue, I shall defende the trueth of the ghospell boldely: yf I shall dye, euen my deathe, whiche I shall gladlye suffer for the ghospelles sake, shall further the glorye of Christ. Whether waye so euer happeneth vnto me, I shalbe in sure sauegarde. And as for death, I am not onely not afrayed of it, but I thynke it also rather to be wyshed for, yf it myghte be to the spedye furtheraunce of the ghospell. And yet I am not wearye to lyue, though, I lyue in thys payefull estate, for I measure all the felicitie of my lyfe, by the successe of the ghospell. And on the other parte, I am not affrayed of death. For it shalbe my vauntage, and bryng me to the ioyes of heauen, where after thys lyfe I shall trulye lyue. And yet in the meane tyme, thys vyle corporall lyfe wanteth not his frute, forasmuche as in amplyfyng of good dedes, the rewarde of immortalitie is amplyfyed also, and besydes that whyle we lyue in thys worlde, the ghospell of Christe is set forwarde and confirmed throughe oure trauayll. And it is in the hande of Christe, whe|ther hys pleasure be, rather that I lyue or dye. For myne owne parte, I am so readyly prepared for eyther waye, that I can not tell, whether is better for me to chose. There is cause, why I shoulde wyshe to dye, and there is cause, why I shoulde not refuse to lyue. But whan I haue cast what is best for me• and examyned myne owne hearte, I perceyue it were a greate deale better for me, to be losed frome the troublous toylynges of thys lyfe, and to be in presente companye wyth Christe, and to goe agayne

vnto that vnspea|keable felicitie, that I had a taste of, whan I was •apte into the thyrde hea|uen. Agayne, whan I consider, what is best and moste expedyent for you, I perceyue it profitable, yea rather necessarie for you, that I contynue yet for a whyle in thys myne office. And I knowe this for a certayntie, that I shall tarye stylly in this life, and tarye so, as I shall once haue youre com|panye agayne, and be at suche libertie, as you shall goe forwarde more alboundauntlye in faithe, and as I shall haue muche more cause to be glad of the encrease of your fayth, and as you on the other parte maye be glad of my commyng vnto you agayne, whan you shall see, that by the helpe of Christe, I haue not onely not geuen place to these myscheuous troubles, but also that I am preserued for the encrease of your best profite.

The texte.

Onely let your conuersacion be, as it becommeth the gospel of Christ: that whether I come and see you, or els be absent, I may yet here of your condicion, that ye continue in

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one spirite, and in one soule, labouryng as we doo to mayntayne the faythe of ghospel: and in nothyng fearynge your aduersaries, whiche is to them a cause of perdition, but to you of saluacion, and that of God. For vnto you it is geuen of Christe that not on|lye ye shoulde beleue on hym: but also that ye shoulde suffre for hys sake, hauynge euen suche a sight, as ye sawe in me, and nowe heare of me.

Doo you see nowe howe lytle I regarde myne owne feli•itie, in compa|rison of youre commoditie? What man is it, that woulde not loothe the ca|res of thys worlde to be in the thyrde heauen? Who woulde not desire to be in the vpper paradise, and to be delyuered out of these miseries? Who woulde not contemne the communication of man, whan he remembreth the secrete wordes that were spoken to him aboue? Who would not in stedde of so many daungiers, so mani ieoperdies, so many deathes, rather chose to be in the quiet|nesse, that neuer shall haue deathe? Neuertheles I set so muche by brotherlye charitie, that I regarde more the profyte of others, than myne owne desyre. And therefore it shalbe youre partes to applye youre selues the more diligent|lye, that you maye doo lykewyse, accordynge to my mynde in thys behalfe. And that shalbe, in case you wyl frame your lyfe answerably vnto the ghospell of Christe, for whose sake I abyde all these troubles, that I be not frustrate of this frute, for the whiche onelye thyng, I woulde wyshe to be seperated from the moste blessed fellowshyppe of Christe. Therefore endeuoure youre selues, that in case I see you agayne, I maye fynde you suche, as I woulde wyshe you to be: or yf there be anye let, that I can not see you

agayne, yet at least, I maye here of you in myne absence, that lyke as you haue done alwayes hiterto, so continue styl in one spirite, whiche you haue commonlye receyued: and agree all in one mynde, holdyng vp wyth your diligence and prayers, the fayth of the ghospell, that warreth agaynst the wycked: and be not afayed of any persecution, to resiste the enemies of Christe manfullye in euery place, whose wycked doynges shall worke nothyng elles, but their owne destruction and your saluation, and cause the glorye of the ghospell the more to flourishe, and theyr owne wycked purposes to proue alwayes worse and worse. It is a very goodly thynge to suffer for Christe, but it is an excellent thynge, by hym to conquer the aduersaries. Howbeit we can in no wyse attribute that to oure selues. For it is geuen you of God, not onelye to beleue in the ghospell of Christ, wythout dyssemblyng, which I preache, but also readyly to suffer for it, as you see me doe: And shrynde not to abyde the same conflicte for the ghospelles sake, that you haue sene me suffer so manye wayes afore, whan I was there, and you haue harde of me beyng nowe in boundes and in haserd of my heade. These thynges happen not by chaunce, at all aduentures, but are ap|pointed by the goodnesse of God, vnto them specially, whose godlynes he will haue more notablye sene through the afflictions of this life.

¶ The .ii. Chapter.

The texte.

If ther be therfore any consolacion in Christ, if there be any conforte of loue, if there be any felowshyp of the spirite, yf there be any compassion & mercy: fulfull ye my ioye, y^e be lyke mynded, hauyng one loue, beyng of one accorde, and of one mind, that no thing be done through strife or of vayne glory, but in mekenes of mynd, let euery man esteme a|nother better then him selfe. Loke not ye euery man on hys own thynges, but euery man on the thynges that are other mennes.

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Nowe therefore, yf there be anye mutuall consolation a|mong them, that haue professed all one Christe: If there be anye comfort of brotherly loue, that maketh commune whether it be sadness, or gladnesse, among them that the spirite of Christe worketh his efficacye vnto: yf there be anye commune louyng affections among you, whereby men are commenly greued with their frendes heauynes: yf there be any merciful compassions, wherby we euen of very natural instincte, mourne and be sory for the hu•tes of them, whō we loue hartely, and suffre for our sakes: by all these, I bes•che you, O Philippians, make good this my ioye,

which I haue cōceyued of you. Whatsoeuer you owe vnto me, in any maner of behalfe, I wyll acknowledge it for full paymente, in case, you sticke together in perfyte concorde of harte, in case you haue loue among you, one vnto an other, in case you be all of one mynde, and of one consent. For peace and concorde can not possibly continue among them, that are hote stomaked and hyghe mynded: forasmuche as an hote mynde, and a swelllynge stomake causeth contention, causeth ambition, and causeth angre: whilche are the very present poysons of brotherly loue, and frendshippe that ought to be among men. Seyng than, you are made all one among your selues by the spirite of Christe, and professe the doctrine of Christe, see that no thyng be done by contention, or vayne glorye, that one prouoke not an other by fearece demeanour, while none wyll gyue place to an other: by meanes whereof a|mong worldly disciples, arise chydynge, braulinges, and dissension. And therfore let not wrathe, or ambition, or pryde be of your counsail, for they are very naughtye counsaillours, but rather brotherly loue, and her companyon, modestie of minde: so that no man preferre him selfe before an other, but thinke euery other better than him selfe, and withoute boastes of hys owne doynges, be content and gentlye glad of other mennes better qualities: And let not euelry man respect his owne priuate commoditie, for there as they doo so, publique concorde is not lyke to continue. But let euery man regarde the commodities of others before his own, through christian charitie: whose propertie is not to seke after the thinges that be her owne.

The texte.

Let the same mynde be in you, that was also in Christe Iesu: whiche whan he was in the shape of God, thought it no robbery to be equall wyth God: Neuerthelesse he made hym selfe of no reputacion, takyng on hym the shape of a seruaunte, and became lyke vnto men, and was founde in hys apparell as a man. He humbled hymselfe, and became obedyente vnto the death, euen the death of the crosse. Wherfore God also hath eraltd him on hye, and gyuen hym a name which is aboue all names: that in the name of Iesus euerye knee shoulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tonges shoulde confesse, that Iesus Christe is the Lorde vnto the prayse of God the father.

Let not this wycked thought come in any of your myndes: why shoulde I, beyng the better, gyue place, wyttinglye and wyllynglye, vnto hym that is worse? Be not ashamed to folowe the example of Christe. For why doth it not become you, beyng companyons and but felowe lyke, to be so louinglye mynded one to an other, as Christe was to vs all? In case he haue chaledged superioritie to hym selfe: In case he haue gredylye soughte after hys owne gayne: than maye you honestyle ynoughe stryue one wyth an

other for suche thynges. But he where he was veray God by nature, and declared hym selfe to be God, by expresse dedes, in that, that he restored dead men vnto lyfe agayne with a becke: in that, he altered the elementes and natu|res of thynges: in that, he maketh deuilles obeyent to his commaundement: in that, he healeth all kyndes of dyseases wyth a worde: yet to the intente, he myghte set vs an example of perfite modestie, he thoughte it no rauyne to be equall wyth God, and neuertheles humbled and made hymselfe basse among men, lokynge to receyue glorie of the father: the entraunce wherunto, his ex|ample teacheth to be, not by proude ambition but by lowe humilitie. And where he was the moste hyghest, he humbled him selfe so lowe neuerthe|lesse, that he was not onelye conuersaunt as a man amonge men, beyng pay|ned for lacke of slepe, and suffryng thurste, honger, wearynesse, pouertie, and other daungiers and iniuries after the condicione of vs, but also he toke vpon hym the shape of a seruaunte, and that of an hurtefull seruaunte, wheras he is very innocencie it selfe. For what is it elles, but the desertes of an hurte|full seruaunte, to be taken, to be bounden, to be scourged with whippes and to be spytte vpon? But Christe submitted hym selfe not to abyde thus muche onely, but also, as though he had bene an euell dooer, he humblye suffred the punishment of death, and that the mooste shamefull deathe of the crosse. Suche was the decreed wyll of the father, that Christe shoulde suffre these paynes for oure offences, and he shewed hymselfe wyllynglye obeyent in all thynges, not shrynkynge in any condition to abyde what so euer was auayle|able to our saluation. They that are of a worldely affected mynde, are cor|ruptelye prouoked vnto feyned boastynge of them selues, throughe ambicion and stryfe, though other deserue the prayse: But he that is a christian, and selketh after true glorie that neuer shall decaye, muste preace vnto it the same waye, that Christe entred into it. The waye vnto true glorie is by false fey|ned slauders, and the entrie vnto immortall thirfte, is throughe losse of tran|sitorie thynges, that fade awaye in a moment. It behoueth not to stryue for commendacion, but to deserue commendacion. Will you heare, what Christe deserued by hys humilytie? Certes he vsed not arrogauntye amonge men, to boaste of hys maiestie before the time: but God the father aduaunced his sonne vnto mooste excellente hyghnesse, and throughe humilitie, and shame of the crosse, exalted hym and gaue him a name that passeth all the glorie that man can reporte of: y[•] is to say, y[•] in the name of y[•] same Iesus, which was spitte vpō & crucified, euery knee should bowe & make courtesie, not only of thynges that are on earth, but of al thinges also y[•] are ether vnder y^e earth or in the heauens aboue. And y^t there should be no kynd of tongue, either of men or of aun|gelles or deuilles, but it shoulde confesse that Iesus is the prince and Lorde of all thynges, and that he sytteth on God the fathers ryghte hande,

as equall possessor of all hys kyngdome and glorye, and that vnto the glorye of God the father, frome whome procedeth, and vnto whom redoundeth all the glory of the sonne. What mannes ambicion, what ryches, what kyngdome, what humayne diligence, dyd euer wynne any man so excellente renoume with men, as Christes humilitie wonne vnto hym? And as for these thynges, he did all for our sakes, and not for his owne. For he neyther deserued to be brought

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lowe, nor neded to be aduaunced hygher: But that you should learne to prac|tise lyke humilitie, inasmuche as without it you can not possyblye be preser|ued.

The texte.

Wherfore (my dearely beloued) as ye haue always obeyed, not whē I was presēt onlly, but now much more in myne absence, euen so worke our youre owne saluacyon, wyth feare and tremblyng. For it is God, whiche worketh in you, bothe the will and also the deede, euen of good wyl. Do al thyng without murmuring and dysputyng, that ye maye be suche as no man can complayne on: and vnfained sonnes of god without rebuke, in y* middes of a crooked and peruerse nation, among whom see that ye shyne as lightes in the world, holding fast the worde of lyfe, that I maye reioyce in the daye of Christ, how that I haue not tunne in vayne, neither haue laboured in vayne. Yea, & though I be offred vp vpon the offryng and sacrifice of your faith: I reioyce, & reioyce w^t you all. For the same cause also do ye reioyce, and reioyce with me.

Nowe therefore my dearely beloued brethren, see that you goe forwarde also in thys behalfe, to be lyke youre selues stylle, that euen lyke as accordyng to the example of Christ, you haue always obeied the ghospel preached by vs, so loke you do stylle herafter, not onely whan we shalbe present, but much more nowe when we are absente, and shewe that diligente endeuour one to an other, that I would haue bestowed vnto you, in case I had ben present with you. Doe the businesse of youre saluation, not carelesly, but with all carefulnes and tremblyng: and considre, howe weyghtie a cause you muste take in hande, to defende, and what maner of aduersaties you muste haue to doe with all. There is no oportunitie to slepe or to be careles: and agayne, there is no cause why you shoulde be discouraged. For youre parte is, to stycke to it with all your possyble powers: But it is God, that worketh thys habilitie in you, that as perteynyng to youre saluation, you maye bothe wyll and doe the thyng, that your good purpose putteth you in mind, that you should not be

ignoraunt, vnto whom it is to be ascribed, yf your will put any thyng in to your mynde. It standeth you in hande, with all circumspect behauisour to commende the doc|trine of the ghospell expressly in your owne conuersacion, euen to them that be straungers to it. Whiche thing you shall doe, in case they see you lyue in perfite concorde, and like trusly affiaūce: and that, what so euer you doe, be done with|out murmurynges and putting of doubtes: of which the one apperteyneth to them, that doe thynges agaynst theyr willes, the other commeth of theym, that haue none affiaunce in that they doe. But be you rather sincere vyryghte in all thynges, and of so pure and vnspotted demeanour, that no man be hable iustlye to complayne of you: and that it maye euindently appeare vnto al men, that you are the veraye ryghte chyldren of God, and no bastardes nor vn|lawfull chyldren: but perfityelye resemblyng youre heauenlye father in youre heauenlye conuersacyon: and so ordre youre lyfe in the myddes of a fre|warde, cruell, corrupte nation, that youre sincere vpryghtenesse be not spotted in any condicion, but rather let youre innocencie of lyfe so shyne amoung their darkenesse, as it were certayne lyghtes of the world set before all mennes eyes. For you are they, of whome Christe speaketh in the ghospell, sayeng: you are the lyghte of the worlde, whiche holde vp the lyuelye woerde of the ghospell, that euery bodye maye see, and expresse the doctryne of Christe euen

in your conuersacion: so as I am in assured trust, that at the cōming of Christ, I shall also reioyce in you for your constaunt perseuerynge, that I haue not laboured in vayne, nor runne vnprofitablye in this rase of the ghospel, in that I haue wonne suche disciples vnto Christe. And I doo not onely not repente my labours, whereby I haue offred you as a moste acceptable sacrifice vnto God, but also incase I my selfe chaunce to be offred vpon the oblation and sacrifice of your fayth, I shalbe gladly contente bothe on youre behalfe and myne owne. On youre behalfe, in that I haue conuerted you vnto the gospel, and offered you as a most acceptable sacrifice vnto Christe: and on myne owne behalfe that hauing fynished suche a sacrifice, I shall also be offered vp all together my selfe. For lyke as I see well, that myne afflictions chaunced vn|to the furtheraunce of you, euen so I knowe, that my deathe shall chaunce to the furtheraunce of the ghospell: And for this cause sake, death shalbe euen hartely welcome to me. And yf it be conueniente, that you shoulde be equall parteners of my ioye, you oughte in no wise to be sorye for my death, whiche shalbee so pleasauntly welcome to me.

I trust in the lorde Iesus, for to sende Timotheus shortly vnto you, that I also maye be of good conforte, when I know what case ye stand in. For I haue no man that is so lyke minded to me, which with so pure affection will care for your matters. For al other seke their own, and not the thinges which are Iesus Christes. Ye know the profe of him, how y^e as a sonne with the father, so hath he with me bestowed his setuice in the gospel. Him therfore I hope to send, assone as I know how it wil go with me. I trust in y^e lorde, that I also my selfe shall come shortly.

Nowe ye perceyue in what behalfe you are bounden to be glad of my state: but I trust, throughe the grace of the Lorde Jesu, to see you shortly by Tymotheus, inasmuche as I can not come my selfe as yet. Therefore I sende him, euen as it were my selfe, to the intent, lyke as you are glad, now you know what state I am in: so I maye be as glad whan Timotheus commeth hither agayne, to knowe what state you are in. For I thought him chieflye the most mete man to sende vpon this message, seyng there is neuer a one of all the rest, that contenteth my mynde so wel as he in the ghospelles businesse: & bicause in applyinge youre necessaries, he wyll be as willinglye diligent and faithful as I my selfe: For you must vnderstande, I haue iuste cause to regarde hym as myne owne sonne. There be other, whose ministerye I might better spar, than his, but I woulde sende neuer a one, but of throughly tried integritie. For all the rest almost seke to be sent on suche messages, not to doo so muche good vn|to other, as to prouide for their owne gayne, rather than to wynne vnto Iesus Christe. And you knowe that I haue alwayes abhorted suche purposed intentes. I thynke it not necessarie, that I shoulde prayse hym vnto you, bicause you haue all ready seen his demeanour, and can remembre, afterwhat sorte he behaued him selfe wyth me in the ghospelles affaires, and as a ryght sonne did represent me his father in all thynges. Hym therefore I truste to sende, as soone as I see to what •nde my matters wyll growe. And I truste for all thys, by the grace of the Lorde, that I my selfe shall also shortlye come vn|to

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you.

The texte.

But I supposed it necessarie to sende brother Epaphroditus vnto you, my companyon in labour and felowe souldier, youre Apostle, whych also ministreth vnto me at nede. For he longed after you all, and was full of heuynesse, because that ye had hearde saye, that he had bene sicke. And no

doubte he was sicke, in somuche that he was nye vnto death. But god had mercye on hym: and not on hym onelye, but on me also, leste I shoulde haue sorowe vpon sorowe. I sente hym therefore the more dylygently that when ye see hym, ye maye reioyce agayne, and that I maye be the lesse sorrowfull. Receynt hym therefore in the Lorde wyth all gladnesse, and make muche of suche, because that for the worke of Christ he weute so farre, that he was nye vnto deathe, and regarded not his lyfe: to fulfyll that which was lackyng on your part towarde me.

Furthermore I thoughte thys also veray requisite, that Epaphroditus, who is bothe my brother, and companyon and felowe souldier, and youre Apostle, shoulde beare Tymotheus companye vnto you, to the entente he myghte be commendablye welcome vnto you bothe for my sake and for youre owne: who also broughte vnto me youre louyng charitie, wherwith you are wonte to releue me at my nedes. He was a good while a goe muche desy|rous to come see you, and was wonderfully afraied, lest it greued you to sore, to heare tell that he was so peryloslye sycke. It was true that you hearde saye, for he was so sooze sycke, that he was in ieoperdye of hys lyfe, and vearye lyke to haue dyed. But God restored hym agayne, and had compassyon vpon hys seruaunte, and not vpon him onelye, but also vpon me (that was in ieoperdye, whan he was in ieoperdye) leste vpon the sorowe, that I conceaued by his sickenesse, I should haue had double sorowe, for the death of so faythfull a felowsouldyour. And therfore I was the more diligent to sende hym vnto you, specyally, that you myghte be glad to see hym well amended agayne, and peraduenture not beleue the tale as it was tolde you: than that all my sorowe maye be wyped cleane oute of my mynde, yf I per|ceave you vnfeynedlye ioyous and glad of hys welfare.

Receyue hym therefore with a louynge Christian affection in all ioyfulnes: and haue not hym in price onely, but all them also that are lyke him. For he, whan you sente hym hyther, was not onelye nothyng afraied of Neroes crueltie, whome he knewe to be muche greued at me, but also for the ghospell of Christe he put him selfe in suche haserde, that he was verye lyke to haue died, preferrynge the doctrine of the ghospell, before his owne healthe, for this consideracion, that bycause of his beyng awaye, he thoughte he dyd not the of|fices, that were lackyng on youre parte toward me: and that by meanes of him you myghte be in a maner presentlye here with me, in that he broughte youre charitable tokens vnto me, and with hys ministeries serued me in this daun|ger, that he myghte one alone represente you all vnto me.

¶ The .iii. Chapter.

The texte.

¶ Moreouer (brethren) reioyce ye in the Lorde. It greueth me not to wryte one thing often to you. For to you it is a sure thing. Beware of dogges, beware of euyll worckers. Beware of dissencion. For we are circumcision whiche serue God in the spirite, and rejoyce in Christ Iesu, and haue no confidence in the flesshe: though I might also reioyce in the flesshe. Yf eny other man thincketh that he hath wherof he might trust in the flesshe: I haue more: beyng circumcised the cygth daye, of the kynred of Israell, of the try be of Beniamin, an Hebrue borne of the Hebrues: as concernyng the lawe, a Pharisaye: as concernyng feruentnes, I persecuted the congregacion, as touchinge the right wysnes which is in the lawe, I was vnrebukeable. But the thinges that were vauntage vnto me, those I counted losse for Christes sake. Yee I thynke all thinges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whome I haue counted all thing losse, and do iudge them but vyle, that I maye wynne Christe, and be founde in him, not hauynge myne owne tyghtewesnes of the lawe: but that which is thorow the faith of Christ: euen that righte wesnes whiche commeth of God thorowe faith, that I maye knowe him and the veriue of his resurreccion, and the felowshyppe of his passions, while I am confor|mable vnto his (death) yf by eny meanes I might attaine vnto the resurreccion of y^e deed. Not that I haue attained vnto it already, or that I am already perfect: but I folowe, yf that I maye comprehend that, wherin I am comprehended of Christ Iesu. Brethren, I counte not my selfe that I haue gotten it as yet: but this one thing I saye: I forget those thinges whiche are behynde, and endeuoure my selfe vnto those thinges whiche are before, and (accordynge to the marke appoynted) I preace to the rewarde of the hye cal|lynge of God thorowe Christ Iesu. Let vs therefore as many as be perfect, be thus wyse mynded: and yf ye be other wyse mynded, God shall open the same also vnto you. Neuer|thelesse, vnto that whiche we haue attayned vnto, let vs proceade by one rule, that we maye be of one accord.

Now brethren, this remayneth moreouer, that whan you knowe what thinges are doen here, and hauing Epalphroditus sent to you againe in health, you maye reioyce: and neglectinge the afflictions, wherwith the world hath turmoiled vs, you may be glad, y^e our lord Iesus Christes busynesse goeth alwayes forwarde better and better: On the behalfe wherof I am not so muche afrayed of them that be Ethnikes, whiche impugne the gospell openly, as of these halfe christians, whiche preache Christe after suche wyse, that they myngle the lewes maner of doctrine, in withall. Of this matter, I haue with muche carke and care oftentymes warned you, but yet it shall be no Payne vn|to me, to put the same in wryting that you maye be more sure. For you can allmoost neuer be ware ynoughe of these pestilent wycked, shameles kynde of mē, that always lye in wayte in euery place. They haue enuye at your lybertye, they barke

against syncere doctrine, they depraue other mennes lyuinges, they laboure in the gospelles busynesse: howbeit to none other ende, but to cortupte it. They bragge of their foreskynnes circumcision, whan their inwarde mynde is all together vncircumcised. Beware brethren, that they begyle you not, take hede of such dogges, take hede of naughtye workers, beware of the vncircumcysed circumcision, yea rather concision. They haue no cause to bragge of them selues, though they beare about the fylthy marke of their highe bragge, wher|as their conscience is vncleane and wicked. If circumcision be worthye y^e boalsting, we are circumcised in dede, we are very lewes in dede, we are the ryghte children of Abraham, that worshyp God, not with beastes bloude but in spirite (for so he woulde be wourshypped:) we boaste not in the lytell skynne cut from a parte of the bodye, nor yet in Moses, but in Christ Iesus, who, by his spirite, hath cut awaye all our synnes from our soules, and hathe pryncted in our har|tes a very excellente goodlye marke, wherby it maye manifestlye appeare that we are the sonnes of God. This nowe is a glorious and a true circumcision.

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God from hence forthe estemeth not man after the state of his bodye. But these men neclecting the care of y^e soule, repose al their whole trust in the fleshe, wherin yf any man maye boaste, I for my parte wyll geue place in this behalfe to none of them all: so as they can not haue, to quarell, that I set naught by cir|cumcisiō because I haue it not. If any man stande in his owne cōceite bicause of his circumcision, I maye bragge of my selfe a greate deale more, for I was lawfully circumcised the eyght daye accordynge to the commaundement of the lawe. I am an Israelite, not by engraffynge, but by kyndred: not a straunge foundlyng, but a Iewe, beyng borne of the lewes: and not of an vncertayne kyndred, but of a special chiefe kynored, that is, of Beniamin, whiche hath ben alwayes ioyned to y^e tribe of Iuda, wheroft Kynges and Leuites and priestes also are ordayned: wher as many suppose them selues Israelites, bycause they descende of the kyndred of the concubines of Israel. I am an Hebrewe of the Hebrewes, after my birthe, and after the sectes of the law, a Pharisee, whose or|dre hathe had alwayes the highest dignitie. And yf they wyll esteme any man after the studye and obseruacion of the lawe: they haue not also in any of these, wherin to preferte themselues before me. For I regarded the dyligent study of the lawe of my fathers so earnestlye muche, that for the defence of it, I persecuted the congregacion of Christ by all possyble meanes I coulde: and I so entierlye obserued those thinges, that the lawe commaundeth, that there was no|thinge, wherin I coulde be iustlye founde withall, as a transgressour. And yf any of this geare deserued any prerogatyue, I might with iuster cause boast, than these men, that woulde seme to be halfe goddes, because they be

circumci|sed. At that time in dede, forasmuch as I was not yet taught Christ, I thought my selfe a iolye fortunate man, aswell for the nobylitie of my kyndred, and dignitie of my secte, as also for my sitayte obseruyng of y^e law. But as sone as I lea•ned by the gospel of Christ, in what thinges true righteousnesse cōsisteth▪ and that matters of ferre greater excellēcie wer signified by these figures and shadowes of Moses lawe: by and by I cast awaye and renounced the thinges, that I haunted before as matters of wonderous holynesse, and thought it da|mage vnto me, what soeuer it were, that hindred me neuer so litell from the doc|trine of Christ: not that I condemne the lawe, yf a man vse it as it ought to be, but that I attribute so muche vnto the gospell of Christe my lorde, that I doo not onely set lesse by the carnall lawe of Moses, wherin these men boast, thā the excellent knowledge of Christ, but also I thinke it losse, what soeuer this world hathe, of how excellent or of howe glittering a shewe soeuer it be. This know|ledge therefore as sone as I begonne any whitte to taste, there is no aduaun|tage of any thing, how goodly so euer it be, but I esteme it as losse, yea I re|garde it no more than the rubbyshe of a rotten wall, or yf any thinge be more vyle than it: so that with the losse of it I maye wynne Christe the fountayne of all good thinges, that are truely good. I take myne owne ryghteousnesse to be nothing worthe (where in obseruyng of Moses lawe, my ryghteousnesse was thought among men to haue ben muche auayleable) so that I maye atteyne vnto true righteousnes: which I may not call myne, forasmuch as it is not gotten by our owne merites, but frelye geuen to them, y^e dystrust them selues, & put their whole cōfydence sympplye in Christ. Neuertheles there springeth a certaine ryghteousnes also of the lawe, howbeit it is not auaylable to geue saluacion.

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But that righteousnes, whiche is geuen of god, is so not ours, that notwithstandinge it geueth vs true perfite saluacion, in case we beleue the gospel, and through faith come to the knowledge of Iesus Christ, whose nativitie is more wnderful, than can be vnderstanden by any mortall mannes wysedom: whose resurrection is of more power, than can be perswaded by any argumentes of man. Onlye faith is hable to perswade these vnto vs, and hathe so perswaded in dede, that beyng established in the hope of the promysses, I am gladly con|tent to come vnto the felowshyp of his afflictions, to be bounden and to dye for his gospelles sake, lyke as he was beaten and crucified for vs: that it maye by some meanes chaunce vnto me, that lyke as I folowe the example of hys death, so I maye come to the glory of his resurrection, beyng raysed vp by him. This moost certayne constaunt hope doeth so conforte me in these afflictions, bycause I assuredly trust in the promysses of Christe, who hath promysed the felowshyp of his kyndome to them, that wyll not shrynde

from the felowshyp of his crosse. Notwithstanding I ment not to speake thus, as though it were in me, to atteyne so hyghe a worthynesse. For I am not come as yet to the ende of my race, I haue not yet wonne the game, the matche is not yet all together at an ende, howbeit I preace vnto it to the vttermoste of my power, that I maye atteyne the thing that I pursue after. For euery bodye wynneth not the game, how so euer he runneth, but he that preaceth lustily, and he that laboureth constaunlye. I am in good hope, that I shall catche it, inasmuche as Christ hath catched me to this same ende, that beyng pulled backe in the myddle of my race (which in times past I purposed wickedly against his congregacion) I might runne well in the race of the gospell, and wynne the game o• immortalitie, lest you should fall into slouthe and naughty securitie, in trustyng to the promised game. Brethren, I doo not thinke, that I haue yet atteyned the thinge that I goe about, and hope to atteyne. It is a very weightye matter of importaunce, that I folowe, and is not lyghtlye atteyned by any man. I knowe that Christ is true, but the nature of man is so frayle and so mutable, that it wyll not suffre me as yet to be careles. Wherefore by the meanes of this excellente greate hope, I set all thinges a syde, and goe about this one thing onely, that in the race of the gospel, I maye forget, as it were, the thinges that are behynde me, and preace with all my possible endeuour to those thinges, that are afore me: howbeit I rushe not here awaye and there awaye rashely I care not whither, for he loseth his game, that runneth naught. But I bende my selfe streyghte towardes the pricke of the gospel, that is set before our e•es, and to the rewarde of immortalitie, wherunto God the maister of our game lokyng out of heauen vpon our endeuour, calleth vs, by the helpe of Christ Iesus. Therfore, what oþer thing goe those men about, that myngle the lawe with the gospel, than to hyndre vs in our race. And for that cause, as many of vs as be perfite, let vs be of this affected mynde, that wee set nothinge before vs to runne at, but the very marke of the gospel. And yf there be any amonge you that be somwhat weaker, than can vtterly contemne the law of their fathers, wherin they haue ben nousled, let them be borne withall, vntyll they waxe perfite also. God hathe shewed vnto you that the ayde of the lawe is nothing necessarie: and so peraduenture it shall come to passe, that he wyll reuele the same also vnto them.

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The texte.

¶ Brethren, be folowers together of me, and loke on them whiche walke euен so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you wepynge) that they are the enemyes of the crosse of Christe, whose ende is damnacion, whose bellye is their God and glory to their shame, which are worldly minded. But our conuersacion

is in heauen, from whence we lake for the sauour, euen the Lorde Iesus Christ, whiche shall chaunge our vyle body, y^e he maye make it lyke vnto his glo|rious body: accordyng to the workyng, wherby he is able also to subdue all thinges vnto him selfe.

Now whyle we are in this worlde, let vs goo on stylle in the race, that we haue taken in hande, accordyng to the rule prescribed vnto vs: and let vs truely algree in it, that we suffre not oure selues, to be drawne backe from that purpose: but let vs make spedye haste, euery man to his power, to atteine the game of immortalitie. Ther be some, y^e kepe not the race a right, them it is not good to folowe. But rather folowe me: for I runne streyght to the gospelles game. And marke them, that you see treade forwarde after the example of vs. Christ hath set vs the best facion of example, after the whiche you see me preace to the same place, that he went vnto. All they that runne in this race, wynde not the game: and therfore it is not good folowing of euery one, that runneth be|fore. For there be very many, whome I haue oftentimes tolde you of before, and now I tell you againe with wepyng teares, that preache Christ after such sorte, that they are the enemyes of Christes crosse for all that. For they wyll in no wyse folowe the example of his lyfe and deathe, to the intent they may euer|lastinglye lyue with him: but for their owne lucre and vayne gloryes sake, in stede of true godlynesse they teache Iewyshe obseruations, circumcision of the foreskynne, choyse of meates, dyffERENCE of dayes, to the intent, that other men beyng burthened with these wares, they them selues maye reigne and lyue at ease for all that, as though after this lyfe they loked after none other. But let the ende of them fraye vs awaye from their condicions. For lyke as through slanderous reproche of man, we drawe to eternall glorye, and by afflictions of this world, preace vnto immortall felicitie: euen so they by transitorye pleasures of the worlde, procure to them selues euerlastyng destruction, bycause in stede of God they honour their belye that can not helpe them: and by countre|faicte vayne glorye among men, whiche they repose not in Christe, but in thin|ges that they ought to be ashamed of, they make spedē to euerlastynge shame. For what soeuer is earthly, is but temporall and countrefayte? and what so euer is heauenly, is true and euerlastynge. But they studye for nothyng elles but those thinges that are of the earthe. In them they repose their glorye, in them they set their pleasure, in them they put theyr hope of helpe, and so runne astraye ferre from the marke of the gospell. But we, that folowe Christ aright, though our bodyes be deteyned vpon earthe, yet in soule our conuersacion is in heauē, sighing continuallye thither, as our head is gonue afore, from whence also through faythe we loke for our lorde Iesus Christ, whiche shall rayse vs from death, and delyuer vs possession of those things, that he promyseth vs: and shall transforme this vyle naughtye bodye of ours, and make it lyke vnto his owne glorious bodye, for this consyderacion, that the membres, which wer felowes of his afflictions in this worlde, shoulde

be called there into the felow|shyp of hys felicitye. This matter shall not semme vncredible to any man, that wyll dyligentlye pondre the great power of him, that shall doo this dede. For there is nothinge, but he can bryngē it to passe, in whose hande it is also, to sub|due

all thinges to himselfe at his owne pleasure. This power he shall openlye shewe than vnto al men, although in the meane season he doo many times kepe it close.

The .iiii. Chapter.

The texte.

¶ Therfore my brethren (dearly beloued and longed for) my ioye and crowne, so con|tinue in the Lorde ye beloued. I praye Euodias, and beseche Sintiches, that they be of •ne accorde in the Lorde. Yee and I beseche the faythfull rockefelowe, helpe the wemen whiche laboured with me in the ghospell, and with Clement also, and with other my la|bourfelowes, whose names are in the boke of lyfe.

INasmuche therfore as you are established with the hope of such great hyghe matters, my dearly beloued brethren and longed for, whose good successe I repute to be myne owne ioye, whose victorye, I take to be my crowne: lyke as you haue begonne, see y• you so continue, & suffre not your selues to be drawē away frō Iesus Christ. Moreouer, my welbeloued brethren, I eftesones beseche Euodias, and I desire Sintiches and eyther of them by them selues, that they agree in one true concorde of myndes in promotynge the gospell of Christe. And I also require the, myne owne true naturall wyfe, whiche agreist with me in the trauayle of the gospel, helpe these women that were partetakers of my labours and daungers in the gospel, and Clement also, with the rest, that wet my labourfelowes in y• gospell. Whose names, what nedeth me to rehearse, inasmuche as they are wrytten in the boke of lyfe and shall neuer be scraped out. In that boke are the names of all them wrytten, that with their diligences helpe forewarde the businesse of the gospell, of whose nombre you are also.

The texte.

¶ Reioyce in the Lorde alwaye, and againe I saye: reioyce. Let youre softenesse be knolwen vnto all men. The Lorde is euen at hande. Be careful for nothinge, but in all prayer and supplycacion let youre pericyons be

manifest vnto God with geuyngē of thanckes. And the peace of God (whiche passeth all vnderstandyngē) kepe your hertes and myndes thorow Christ Iesu.

For these causes sakes, rejoyce alwayes, euen in the myddes of your afflyc̄tions: Againe I eftesones saye, rejoyce and be of good cheare. And how hot̄tely so euer the iniquitie of the wicked rage against you, yet let youre patience and modest softenes be knownen and seen vnto all maner of men, not only vnto the brethren, but to them also that are straungers from Christe, so that they beyng prouoked the rather by your good demenoure, maye be allured vnto the felowshyp of the gospell. For gentilnesse of behauoure wynneth and breaketh the vngodly. Couet not in any wise to reuenge you of thē, nor yet envy not them their pleasaunt delytes. For the commyng of Christ is at hande, whiche shall rendre vnto you the ioyes of immortalitie, for contemnyng the commodities of this worlde. And as for them, they shall suffre the peynes of their owne fonde folyshenes. Lyue you for your parte without care for any thinge. But care for this onely, that whan Christe shall come, he maye fynde you readyly prepared: of him depende you entierlye with all youre hartes. Yf you haue nede of any thinge, trusste not to the helpe of the worlde, but call vpon god with continuall supplicacions, and make your moane to him with feruent desires, whan you re|quire any thing. And geue him thankes, what so euer chaunceth to you, prosperitie or aduersite, beyng certainlye assured, that he wyll also turne your aduersitie into prosperitie. For he knoweth well ynoughe, what is profytalbe for

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you, althoughe you aske nothyngē: But yet he loueth to be called vpon with suche manner of intercessions, he loueth to be entreated, and (as it wer) enforced, with godly besechinges. And so the peace, wherby you are reconysled vnto god, (beyng a thing of more gracious efficacie than mannes reason is hable to per|ceave) shall strengthen your hartes and your consciences, against all terrounts that can possiblye happen in this worlde. For what should that man be afraied of, whiche knoweth that God loueth him dearly through Iesus Christ? Therfore lyke as I woulde haue you without care of those thinges, wherwith this worlde either flattereth or maketh afrayed• euen so you must applye your selues with all your diligent endeouours, to ware •iche in vertues, whiche maye make you acceptable to God.

The texte.

¶ Furthermore brethren, whatsoever thinges are true, what soever thinges are hon•••, whatsoever thinges are iust, what soever thinges are pure, what

soeuer thinges are cō•nyent, what soeuer thinges are of honeste reporte: y• there be any vertue, y• there be any prayse of lernynge those same haue ye in youre mynde, whiche ye haue both learned and receaued, hearde also and sene in me: those thinges d•, and the God of peace shalbe with you. I reioyce in the Lorde greatly, that nowe at the last youre •are is reuyued againe for me, in that wherin ye were also carefull: but ye lacked oportunitie. I speake out because of necessyte. For I haue learned in whatsoeuer estate I am, therwith to be content. I can both be lowe, and I can be hye. Euery where and in all things I am instructed, bothe to be full and to be hongrye, bothe to haue plentye and to suffre neade. I can do all thinges thorowe Christ whiche strengthneth me. Nothwithstandinge ye haue well done, that ye bare parte with me in my tribulacion.

In consideracion wherof, what soeuer thinges are true, and without coun|trefaict: what soeuer are honest and comelye, and worthye of them that deteste folyshe vyle trifles: what soeuer are iuste, what soeuer are pure and holye, what soeuer are cōmodious to the nouryshemēt of concorde, what soeuer be of good reporte: yf there be any vertue, yf there be any prayse, that bea•eth vertue com|panye, let these thinges delite you to studye and care for, let these thinges be al|wayes in your myndes: these, I saye, and suche lyke, whiche you lately learned and receaued of vs: and not hearde of me onely but also seen in me. For I haue not taught you, but as I haue done my selfe in dede. Loke therefore, that you haue not onely these thinges in your remembraunce, but doo them also in dede, accordinge as you see example in vs. And to suche as doo thus, God that is the authour of peace, wyll be ready with his presente helpe, where as he is at con|corde with none, but those that are folowers of vertues. To be briefe, it pleased my mynde exedynglye, that your accustummed louyng charablenesse towar|des me, (whiche was entermitted for a small space,) encreased againe, & was as freshe as euer it was towardes me. Howbeit your good wil was not slaked, but though it were as louyng as euer it was, yet you wanted oportunitie to sende the thinges that you woulde haue done. Wherefore I am glade, not s muche for myne owne commoditie, as for your louinge kyndenesse, wherby I reioyce, that you are made worthilye acceptable to God. For it moueth me not muche, that my poore penurie is releued by your good liberalitie. For I am not vn|acquainted nor vnskylled in those matters: bycause I haue ben a greate deale practised in learnyng to suffre these incommodities patientlye. I haue learned to be content with my presente fortune whatsoeuer it be. I can be poore and basse amonge the poore, and I haue learned to excede amonge the riche. Yf I want, I am more sparing: and yf I haue plentye, I bestowe it to the vse of o|thers,

and playe the lyberall geuer. Lacke is the surer, and wealth the better felowe. As for me, I haue learned to conforme my selfe to all places, to all tylmes, and to all occasions, I am so framed and taught to abyd e fortune, wheþher waye soeuer it be. Nether plentye corrupteth me, thoughe I haue abounþdaunce of thinges: nor honger throweth me downe, thoughe I haue nothinge to put in my belye. Nether wealth maketh me highe, whan I haue more than Inede: nor want dyscourageth me, thoughe I haue lesse than is necessarye for me to lyue withal. For why should these thinges greue my stomake, seyng that I passe not vpon fetters and whyppeſ for the gospelles sake? There is neuer a one of these, but I can suffre them patientye ynouȝe without grefe of stoþmacke, beyng confirmed and strengthened by Iesu Christe, throughe whose ayde I am stronge, wheras of my selfe I am nothing. Neuerthelesſe I meane not by these wordes, as thoughe I set no stoore by your kynde lyberalitie, but I excedyngly commende your godlynesſe, in that you haue planted your selues in to the felowshyp of myne afflictions: for the whiche, God shal also make you partakers of my rewardes. Certes I take the vndesyred readynesse of your good wyll, in very thankefull parte. For I am not vsed to demaunde any such dueties at any mannes hande.

The texte.

¶ Ye of Philippos knowe also that in the begynnynge of the gospel, when I departed from Macedonia, no congregaciō bare parte with me, as concernynge geuynge and receauyng, but ye onely. For when I was in Thessalonica, ye sent once and afterward again vnto my necessite: not that I desire gyftes: but I desyre aboundsant fruþe on your parte. Neuertheles, I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus the thinges whiche were sente from you, an odoure of a swete smell, a saþcrifice accepted and pleasaunt to ged. My God shall supplye all your neade thorowe þys glorious tyches by Iesu Christ. Unto God and our father be prayse for euermore: Amen. Salute all the sainetes in Christ Iesu. The brethren whiche are with me, grete you. All the sainþes salute you moost of all they whiche are of the Emperours housholde. The grace of our Lorde Iesu Christ be with you all: Amen.

You of Philippos are witnesses your selues, that, whan I fyrd preacheſ the gospel of Christ in the countreis there about you, and departed from Maþcedonia, no congregacion, did communicate vnto me, I meane, as concernyng the matter of geuyng and receauyng. For they neyther gaue me any thing, nor I loked to receaue any thing of them. But you onely gaue me, of your owne free mocions, aswell whan I was there with you, as also whan I was at Thessalonica, you sent to me in myne absence once and afterward againe, such thinges as you thought necessarye for me. The Thessalonians were welþyer þā you, but you were a great deale kinder harted than they. I fynde no faulte at them, but I reioyce at your

good forewardenes: and am glad rather for your auaantage than for myne. For verely he wynneth a great gayne, that for Christes gospelles sake diminysheth his stocke of worldely substaunce, and ex|chaungeth transitorie riches for true riches that neuer shall decaye. I doe not require gyftes, but I requyre the fruyte, that apperteigneth vnto you, through your prompte and vndesired lyberal geuyng. Somwhat is decreased in your money reckenynges, & somwhat is abated in the stocke of your householdes: But it is a great encrease of heauenly rewardes, that you maye surely reckon vpon. And as thouchinge my parte, you nede not to be sorye, as thoughe your frendely liberalitie had not be very acceptable vnto me. I haue receaued euery thing, and now I am afloate, by your lyberall sendyng. And I am fullye refresched

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by the thinges, that Epaphroditus brought me from you, you sente me so muche. Howbeit I receaued it not as a gyft sent from men to a man, but as a mooste thankeful oblacion to God: vnto whome no smell of sacrifice is more acceptable, than the wyllynge ministracion of a gospellyke charitie done vndeſired. Fynallye, lyke as you passe not for your owne habilitie, so that I wante nothing: euen so on the other parte, I beseche my God, fulfull vnto you, what so euer you wante in this lyfe. For in asmuche he is aboundsauntlye tyche, he wyll not suffre, that any thinge shall wante vnto the necessarye vses of you, whiche waxe poore for his gospelles sake. For that perteyneth to the glorye of him and of Christe. Now therfore, all glorye be to god our father euerlastynglye worlde without ende. Amen.

Salute all them, that accordyng to the doctrine of Iesus Christe, leade a godly and an vpright cleane lyfe. The christian brethren that are with me here at Rome commende them hartelye vnto you: And not these onely, that are faſmyliatly conuersaunt with me, but all the rest also, especially those of the Emperours houſholde, y^e haue embraced y^e doctrine of Christe, and are not afrayed to professe Christe, for all their ſaging lorde and maister as cruell as he is. The gracious sauour and goodnesse of our lorde Iesus Christ be always with your spirite.

Amen.

The ende of the Paraphrase vpon the Epistle of Paule to the Philippians.